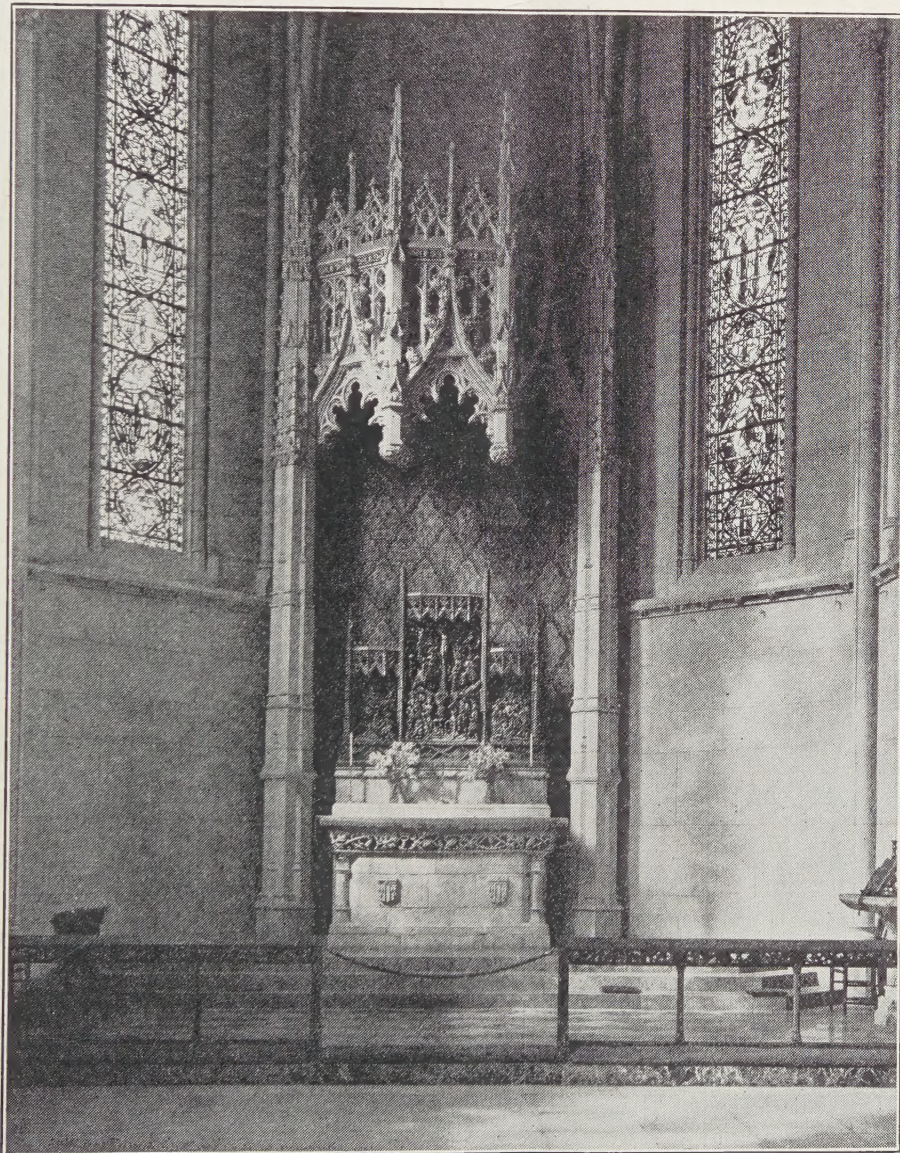


# The Living Church



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# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor  
ADA LOARING-CLARK.....Woman's Editor



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## Church Calendar



### JUNE

24. Nativity St. John Baptist. Fourth Sunday after Trinity.  
29. St. Peter. (Friday.)  
30. (Saturday.)

### JULY

1. Fifth Sunday after Trinity.  
4. Independence Day. (Wednesday.)  
8. Sixth Sunday after Trinity.  
15. Seventh Sunday after Trinity.  
22. Eighth Sunday after Trinity.  
25. St. James. (Wednesday.)  
29. Ninth Sunday after Trinity.  
31. (Tuesday.)

## KALENDAR OF COMING EVENTS

### JUNE

- 16-29. Y. P. S. L. Camp, Kanuga Lake, N. C.  
20-30. Washington, D. C., Summer School of Religion.  
24-29. Blue Grass Conference.  
24-30. Western Michigan Summer Conference at Rochdale Inn, Montague.  
21-July 27. Olympia Summer Conference.  
25-July 6. Gambier Conference.  
24-29. Howe Conference.  
24-29. Missouri-West Missouri Conference.  
24-29. Peninsula Summer Conference.  
24-29. Erie-Pittsburgh Summer Conference.  
24-30. New Jersey Summer School at Camp Nejecho.  
24-30. Cranbrook Summer Conference.  
24-30. Maine Young People's Conference.  
25-July 6. Wellesley College Conference for Church Work.  
25-July 6. "Racine" Conference at Kenosha, Wis.  
25-29. Gambier Clergy Conference.  
25-July 6. Rural Work Conference, Madison, Wis.  
24-29. Blue Mountain Conference.  
26-July 6. School of Christian Social Ethics, Wellesley.  
28. Convocation of Vermont.  
30-July 7. Provincial Graduate School, Bronxville, N. Y.  
30-July 13. Kanuga Lake Junior Camp.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JULY

2. St. Edward the Martyr, New York City.  
3. St. Alban's, Tochigi Machi, Japan.  
4. Society of St. John the Divine, Toronto, Canada.  
5. Christ, Media, Pa.  
6. St. John's, Auburn, N. Y.  
7. St. Giles, Upper Darby, Pa.

## Clerical Changes

### APPOINTMENTS ACCEPTED

DRIVER, REV. WILLIAM A., recently ordained deacon; to be in charge of Trinity Church, Independence, Mo. (W. Mo.). Address, 625 West Maple St., Apt. 104.

KLEIN, REV. WALTER, S.T.D., has accepted a curacy at Grace Church, Newark, N. J. (N'k.), and will enter upon his duties July 1st.

MCGEEHEE, REV. HENRY J., recently ordained deacon; to be deacon in residence at St. Barnabas' Church, Tullahoma, Tenn., with care also of missions in Murfreesboro and Fayetteville.

SPENCER, REV. FRANKLIN H., of the diocese of Springfield, is now in charge of West Frankford, Zeigler, Harrisburg, Marion, and Herrin in the coal fields of southern Illinois, and is also in charge of McLeansboro, Albion, Mt. Carmel, and Olney, Ill. (Sp.). Address, 602 East 5th St., West Frankford, Ill.

WILLIAMS, REV. E. REGINALD, formerly rector of St. Mark's Church, Milwaukee, Wis. (Mil.); is priest in charge of St. Peter's Church, Fort Atkinson, and the Church of St. Mary the Virgin, Jefferson, Wis. (Mil.). Address, St. Peter's Rectory, Ft. Atkinson, Wis.

### NEW ADDRESSES

BUDLONG, Rt. Rev. FREDERICK G., D.D., formerly 426 Prospect St., New Haven, Conn.; from June 25th to September 1st, address at Marshall House, York Harbor, Maine; after September 1st, address at 15 Fernwood Road, West Hartford, Conn.

BLACKWELL, REV. DONALD W., formerly General Theological Seminary, New York City; 1912 Merl Ave., S. W., Cleveland, Ohio.

MACLAUGHLIN, REV. JAMES, formerly 1465 Chestnut Ave.; 407 West Fourth St., Long Beach, Calif.

SPATCHES, REV. M. E., formerly 167-15 109th Road; 109-02 172d St., Jamaica, L. I., N. Y.

TASMAN, REV. E. M., formerly 950 Tacoma Ave., Buffalo, N. Y.; Esplanade Gardens Apts., 531 E. Lincoln Ave., Mt. Vernon, N. Y.

### SUMMER ADDRESS

SOPER, REV. BENJAMIN W., St. Stephen's Rectory, Coconut Grove, Miami, Fla.; during July, August, and September, Oak Bluff, Martha's Vineyard, Mass.

### SUMMER ACTIVITIES

PAYNE, REV. HENRY E., of Punta Gorda and Boca Grande, Fla. (S.F.), has accepted appointment as priest in charge of Christ Church, Dark Harbour, Maine, a summer chapel. July 1st to September 3d.

### DEGREES CONFERRED

HOBBART COLLEGE—The degree of Doctor of Divinity was conferred June 11th upon the Rev. WALTER LORD, rector of St. John's Church, Buffalo, N. Y. Other degrees conferred were Doctor of Laws upon Congressman JAMES W. WADSWORTH and THOMAS MCBLAINE STEELE; Doctor of Literature upon Professor ADELAIDE T. CASE of Columbia University, Professor HENRY BARTLETT VAN HOESSEN of Brown University, and FREDERICK JAMES MOFFITT, superintendent of schools, Hamburg, N. Y.

YALE UNIVERSITY—The degree of Doctor of Laws was conferred June 20th upon President FRANKLIN D. ROOSEVELT.

### ORDINATIONS

#### PRIESTS

NORTHERN INDIANA—The Rev. BYRON C. DUFF was advanced to the priesthood by Bishop Creighton, Suffragan of Long Island, acting for Bishop Gray of Northern Indiana, in the Cathedral of the Incarnation, Garden City, Long Island, May 27th. The Rev. Mr. Duff is on the staff of the New York City Mission.

SOUTHERN BRAZIL—The Rev. MARTIN SAMUEL FIRTH and the Rev. RAYMOND EUGENE FUESSLE were advanced to the priesthood in the Church of the Ascension, Porto Alegre, Brazil, by Bishop Thomas of Southern Brazil, May 13th. The Bishop preached the sermon.

The Rev. Mr. Firth, presented by the Rev. E. A. Bohrer, is to continue as chaplain of Southern Cross School, with address at Caixa 174, Porto Alegre, R. G. do Sul, Brazil.

The Rev. Mr. Fuessle, presented by the Rev. A. N. Roberts, is to be rector of the Church of the Ascension, Porto Alegre. Address, Caixa 790, Porto Alegre, R. G. do Sul, Brazil.

#### DEACONS

EAST CAROLINA—EDWARD C. MCCONNELL was ordained deacon by Bishop Darst of East Carolina in the Chapel of the Theological Seminary of Virginia June 8th. The candidate was presented by his brother-in-law, the Rev. Arthur J. Mackie of St. Thomas', Windsor, N. C., and the sermon was preached by Bishop Thomson of Southern Virginia.

JOHN C. GRAINGER was ordained deacon by Bishop Darst of East Carolina in St. James' Church, Wilmington, N. C., June 10th. The candidate was presented by the Rev. W. H. Milton, D.D., and the sermon was preached by the Rev. Alexander Zabriskie of the Virginia Seminary. The Rev. Mr. Grainger is to be assistant at Christ Church, Cambridge, Mass.

MASSACHUSETTS—JAMES HOLLAND BEAL was ordained to the diaconate by Bishop Tucker of Virginia, acting for Bishop Sherrill of Massachusetts, in the Chapel of the Virginia Theological Seminary June 8th.

ROCHESTER—NORMAN A. REMMEL was ordained deacon June 6th in St. James' Church, Rochester, N. Y., by Bishop Ferris of Rochester. The candidate, presented by the Rev. Edson P. Sheppard, is to be deacon in charge of St. James' Church, Rochester, with address at 20 Grant St. The Rev. John S. Williamson preached the sermon.

SAN JOAQUIN—RALPH HARRIS COX was ordained deacon by Bishop Sanford of San Joaquin in St. John's Church, Stockton, Calif., May 23d. The Rev. Seth C. Hawley presented the candidate, and the Rev. Chester C. Hill preached the sermon. The Rev. Mr. Cox is to be assistant to the rector of St. John's Church, Stockton, with address at 115 E. Miner St.

VIRGINIA—In the Chapel of the Virginia Theological Seminary June 8th CHARLES O. V. COVELL, RICHARD A. CARTMELL, RONALD H. ROWLAND, and PEYTON RANDOLPH WILLIAMS were ordained to the diaconate by Bishop Tucker of Virginia.

The Rev. Mr. Covell will become minister in charge of St. Anne's Parish, Essex County, on September 1st. Address, Occupacia, Va.

The Rev. Mr. Rowland will become minister in charge of Greenway Court Parish in Clarke County. Address, White Post, Va.

The Rev. Peyton Randolph Williams will become assistant at St. John's Church, Waterbury, Conn.

The Rev. Richard A. Cartmell will take work in New York City.

WEST MISSOURI—HORTON IRVING FRENCH was ordained deacon in Grace and Holy Trinity Church, Kansas City, Mo., by Bishop Spencer of West Missouri June 7th. The Rev. J. Roy Gregg preached the sermon. The Rev. Mr. French, presented by the Rev. Claude W. Sproule, is to be at St. Luke's Church, Excelsior Springs, Mo. Address, 805 St. Louis Ave.

WEST VIRGINIA—KENNETH WALTER CAMERON was ordained to the diaconate by Bishop Gravatt of West Virginia in St. Luke's Church, Wheeling, May 29th. The candidate was presented by the Rev. Charles W. Sydnor, and the Rev. W. G. Gehri preached the sermon. The Rev. Mr. Cameron will attend Yale University, New Haven, Conn., during the next year.

WESTERN NEW YORK—CHARLES BOWEN PERSELL, JR., was ordained to the diaconate by Bishop Davis of Western New York in St. Luke's Church, Jamestown, N. Y., June 2d. The Rev. Irving McGrew preached the sermon. The candidate, presented by the Rev. Lewis E. Ward, is to be minister of Grace Church, Scottsville, and St. Andrew's Church, Caledonia, N. Y., in the diocese of Rochester. Address, Scottsville, N. Y.





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No. 4

## EDITORIALS & COMMENTS

### Loyalty Plus

THE ARTICLE by Canon Hodgson on The Lausanne Spirit, published in this issue, strikes us as an excellent brief summary of what the great Faith and Order Movement can and ought to mean in modifying the relations of Christian communions to one another. Canon Hodgson rightly points out that "for some four centuries after the Reformation Christianity developed under the influence of a centrifugal tendency, each different Christian body being occupied with the development of its own tradition." The essence of the Lausanne Movement is the belief that the moving force in Christendom should no longer be centrifugal but centripetal—in other words, that the Christian communions should study the contributions that they can make to one another in the development of the united Christendom of the future instead of maintaining their own tenets as opposed to those held by others.

This does not mean that he who works for the goal of Christian unity should be in any measure disloyal to his own communion. Unity cannot be built on disloyalty, and the attempt to gloss over differences must always result in failure. That is the inherent weakness of interdenominational Communion services and similar attempts to show that unity is already in existence where, in fact, it is not. The tendency to substitute the wish for the fact is a common weakness of humanity, but indulgence in it has its obvious dangers.

What Canon Hodgson has described as the Lausanne Spirit calls Christians of every name to study anew the foundations of their belief with a view to correlating the contributions that their own communion can make to a united Christendom and those that can be made by Christians of other names. As the writer suggests, this is not an easy thing to do when one has been trained in maintaining the point of view of his own communion not on its own merits but as opposed to those of other bodies of Christians. Not disloyalty, nor sectarian loyalty combined with suspicion of others, but intelligent loyalty plus appreciation of others is the order of the day.

We have tried to follow this policy in the columns of

THE LIVING CHURCH, not always without misunderstanding both on the part of our fellow Churchmen and of Christians in other communions. For example, some years ago we asked leaders of various Protestant bodies to write for us a series of articles telling what, in their opinion, were the chief contributions that could be made by Anglicanism to a reunited Christendom. They all began with one accord to make excuse, and the projected series never appeared. Apparently, these leaders did not find it possible to survey Anglicanism objectively enough to answer that question which must be answered before Christian unity can become an accomplished fact.

The questions with which Canon Hodgson ends his article are pertinent and highly significant ones: "Am I so firmly rooted and grounded in the Christian faith as held by my own Church that I can appreciate the enrichment that may come to the Church universal from those of other traditions? And am I growing in the Lausanne spirit of combined loyalty and appreciation?" Those questions must be answered in the affirmative before further progress in the great cause of Christian unity can be made.

THE RESPONSE to our editorial on behalf of the Legion of Decency has been most encouraging. Not only have we received more than six hundred signatures to the Legion pledge but a considerable proportion of those sending in signatures have requested additional copies of the pledge so that it appears that when these are returned the number of signatures will have to be numbered by thousands rather than by hundreds.

Although we have twice reprinted the pledge for distribution the number of requests has been such that we have had to limit the number that we send out without charge to six copies of the pledge, each copy having space for twelve signatures, but we are glad to send as many copies as desired to those who will help defray the expense of printing by sending us a remittance at the rate of one cent for each



pledge form desired, plus three cents for postage on the shipment.

The Legion of Decency is also growing by leaps and bounds in the Roman Catholic Church in which it had its origin and among Protestant denominations. The *Catholic Citizen* reports that the crusade has been launched in over fifty dioceses of the Roman communion and that between two and three million pledges to avoid indecent films have already been signed. It reports also that Protestants and Jews are joining in the campaign and that some daily newspapers and national magazines are beginning to devote space to the undertaking, though it says that the full effect of the drive will not be felt by the producers until early fall when the program will be well under way in all parts of the country.

Meanwhile, many subscribers have asked us if we will not publish either a white list or a black list, or both, of the new films as they are released. Our reply has had to be that there are two difficulties with reference to publishing any such list. The first is that the giving of any publicity to an objectionable film, even unfavorable publicity, is likely to stimulate its patronage. That objection, of course, applies more to a secular than to a religious periodical. The second and more important one is that by the time adequate reports could be made available and published in a weekly paper they would be too old to be of value in many places. All of the larger cities and even many of the smaller ones these days have first run pictures on exhibit as soon as they are released and it would naturally be two or three weeks at the least before reports on them could be published in the weekly Church press. For example, at least five of the seven pictures reviewed in the June 13th issue of the *Christian Century* had already been shown in Milwaukee before that date. The signers of the Legion of Decency pledge will therefore have to make the decision themselves on the basis of local advertising and reviews.

### ANSWERS TO CORRESPONDENTS

C. C. B.—With reference to our statement that "it is a well established doctrine of the Church that Communion in one kind is a complete Communion," see Hall, *Theological Outlines*, 3d edition, pages 263 and 266, together with the references given therein, particularly *Liturgy and Worship*, pages 610-615.

E. N.—The feast of Corpus Christi is generally celebrated on the Thursday after Trinity Sunday, though the Roman Church in the United States has transferred it to the following Sunday. It was instituted in the thirteenth century, and was commonly observed in England from the early fourteenth century until the Reformation. Although not recognized in any official Anglican Kalendar, the feast is observed in many Anglo-Catholic parishes.

W. L. B.—St. Dunstan's College of Sacred Music, Providence, R. I., was closed in July, 1933, owing to lack of funds.

X.—Archbishop Dositej is Metropolitan of Zagreb, in Croatia, one of the most important sees in the Serbian Orthodox Church. An account of his earlier work as Bishop of Nish was published in *THE LIVING CHURCH* of September 17, 1932.

### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

#### RUSSIAN THEOLOGICAL SEMINARY IN PARIS

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Friends in Massachusetts	\$ 18.75
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#### HOLD THE LINE FUND

Anna C. Edwards, Pittsfield, Mass.	\$ 5.00
Miss Mary H. Wright, Rochester, N. Y.	1.00
	\$ 6.00



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### The Living God

READ Psalm 42.

THIS IS A DESCRIPTION of God which appears many times in the Old Testament, and is quoted by St. Paul in the First Epistle to the Thessalonians. It is found also in the Epistle to the Hebrews. Old Testament writers such as the author of this psalm were hurling a challenge at the idol worshippers in the nations about them. Too often the gods of wood and stone led the chosen people themselves astray. But the insistent argument of their spiritual leaders was that the God whom they worshipped was "the living God." Possibly St. Peter himself had this in mind when, in answer to our Lord's question, "Whom say ye that I am?," he replied, "The Son of the living God." The psalm was written probably by one who had visited the sources of the Jordan where the abundant waters from Mount Hermon burst a full grown river from the side of a mighty cliff and "one deep answereth another." It was written to a people who knew what it was to be thirsty in a dry land. But still more evidently it was the deeply moved utterance of one who knew that thirst of the soul of man for living water such as the purest springs of earth fail to satisfy.

What is life? A mystery. A gift. An opportunity. We know much about it, but its ultimate secret is still undiscovered. We possess it, we can transmit it, we can even throw it away. But what it is, we do not know. A sure instinct it is indeed that tells us that whatever it is, it is a gift from God. We have it not to waste, but to fulfill, and as it comes to us from the living God, it is intended to have its fulfillment and final satisfaction in Him.

The thirst for life is found in every man. It is a longing which none escapes and which sends us on many quests. Thousands of people try to slake that thirst from muddy and defiled wells, pools by the roadside that are not fit to drink from, and in which death sometimes lurks. The Psalmist points a better way. The thirst for life is really a thirst for God. When we discover that, we have learned not only the meaning of our own desperate longing, but the meaning of life itself. This is what he suggests in the words: I will "make my prayer unto God of my life." The God of life is also the God of strength. The stream that flows forth "clear as crystal from the throne of God and of the Lamb" alone can satisfy the soul's thirst for God.

It is a helpful exercise to gather together the many descriptions of God that one finds in the pages of Holy Scripture. Each of them is a bit of experience, the effort on the part of some one of God's children to convey what God has meant to him, sometimes in the midst of trial such as the Psalmist knew, and sometimes in bright hours when in God's presence "is the fullness of joy." Men have found in God the great resource and the last satisfaction. The "living God" is "the God of all grace."

O living God who art through Thy Holy Spirit the Lord and Giver of Life, in all our need we turn to Thee. Forgive us when we would satisfy our thirst where no satisfaction can be found, and hear us when we make our prayer to Thee, the God of our life, through Jesus Christ our Lord. Amen.

IN ALL OF US there dwells a secret marvelous power of freeing ourselves from the changes of time, of withdrawing our secret selves away from external things, and of discovering to ourselves the Eternal in us, in the form of unchangeability. This presentation of ourselves to ourselves is the most truly personal experience upon which depends everything that we know of the supersensual world. At that moment we annihilate time and duration of time: we are no longer in time, but time or rather eternity itself, the timeless, is in us.—Schelling.



# The Lausanne Spirit

By the Rev. Leonard Hodgson, S.T.D., D.C.L.

Canon of Winchester and Secretary to the Continuation Committee of the World Conference on Faith and Order

A FEW DAYS AGO I made the acquaintance of a fellow-worker in the Faith and Order Movement. We could only meet for an hour or so as he was passing through England; but before we parted he spoke of the value of personal meetings, even if they can only be brief. "When we read a man's books," he said, "we are always looking for the weak points in his position in order to maintain our own against it. But when we meet a man and make friends, we try to see how we can enlarge our vision by sharing one another's points of view."

While agreeing with the positive truth in his remark, I felt bound to reply that this changed spirit is not necessarily to be found *only* as a result of personal contact, that the presence of it had made the months since I came into the Lausanne Movement months in which I had experienced some of the happiest associations in my life, many of which had been entirely through correspondence or through reading printed works. Doubtless this spirit springs in the first instance from personal intercourse such as that at Lausanne and at meetings of the Continuation Committee and other groups. But if it were confined to those who can so meet, there would be a poor prospect for all ecumenical movements in view of the relation between incomes and boat and train fares!

Reflecting further on this conversation later in the day, I was moved to write this paper, to ask readers of THE LIVING CHURCH to consider whether the cultivation of this spirit may not be the way in which members of the Church at large can best support the work of those who represent them at central meetings of the Lausanne Movement. This leads to the further question: "Is the time ripe for such a step? Are we ready for it?"

Let me explain what I mean. I look back over my own education for ordination, and over the seventeen years that I have spent in trying to help to educate other ordinands, both in England and the United States. I realize how much of that education was education in the Christian faith as held by the Anglican Church, directed to maintaining this *as against* the forms in which it is held by other communions. I realize how often it was based on an underlying assumption, unrealized because unconsciously taken for granted, that the ordinand must be held true to his loyalty by being convinced of the superiority of Anglicanism and the inferiority of other forms of Christianity. Would it have been possible, I ask myself, to have engendered an equally intense loyalty while teaching the students to regard Anglicanism as the contribution which God wills us to make to Christendom and encouraging them to study other forms of Christianity with a view to welcoming them as the contributions for which God calls from others?

For some four centuries after the Reformation Christianity developed under the influence of a centrifugal tendency, each different Christian body being occupied with the development of its own tradition. The Lausanne Movement is based on the conviction that the period of this phase of Church history is drawing to a close, that the time is now approaching when the various Churches will be able to gather up their treasures and unite them like jewels in a common setting, so that each will shine more richly in the light reflected by the rest. Whether or no this is a true reading of history, whether the aim it suggests is one possible of achievement, can only be verified by experiment. And one of the first experiments required is the experiment of trying to develop denominational loyalties without developing the spirit of competitive rivalry.

Can this be done? It must be admitted that one of the first results of the Churches being drawn together in the Lausanne

Movement was a certain accentuation of the centrifugal tendency. Churches which had more or less forgotten the significance of their own traditions by developing them in isolation were stirred into a new self-consciousness. Called upon to explain to others what they stood for, they began to re-examine their own foundations, and to realize anew what it means to be Lutheran or Reformed or Anglican or Orthodox as distinguished from one another. But among those who had learned to know one another at Lausanne, or in the following meetings of the Continuation Committee in 1928, 1929, 1930, and 1931, this growth in denominational self-consciousness has developed in that spirit of mutual respect and appreciation of which I have spoken, so that any newcomer to the Movement such as myself cannot fail to be impressed by this demonstrated possibility of combining loyalty to one's own tradition with appreciation of others.

We who are closely in touch with the Movement are not likely to underestimate the difficulty of the task which lies before us. There will be published this summer, under the title of *Convictions*, a volume containing substantial selections from the Responses of the Churches to the Report of the 1927 World Conference. No one can read this book without realizing how wide are the differences revealed between different Christian traditions, and how widespread and genuine is the conviction that no reunion will be worth while which is based on ambiguous formulae or devised by Christians indifferent to their own denominational loyalties. To survey these Responses is to make one feel how strong must be the faith that unity is the will of God omnipotent if one is to think it worth while continuing the work at all.

THE ONE THING on earth which gives support to this faith is the existence of the "Lausanne spirit," the demonstrated possibility of combining loyalty with appreciation. After a lapse of three years, forced upon us by the financial crisis of 1931, the Continuation Committee is to meet again in Switzerland this next September, to prepare the way for another World Conference in 1937. From all over the world I have received evidence that men and women are looking forward to that Conference with hope and expectation, and that earnest prayers are being offered up for the work of the Movement.

Will the Conference in 1937 bear the fruit for which these hopes and prayers are looking? Much depends on the preparatory work to be done in the next three years, and for this as well as for the Conference itself a generous increase of financial support will be required. But above all it is necessary that this "Lausanne spirit" of combined loyalty and appreciation should possess not those alone who represent their Churches in the Movement, but all those whom they represent.

Among these is every reader of this paper in THE LIVING CHURCH. The questions that I want every such reader to ask himself are these: Am I so firmly rooted and grounded in the Christian faith as held by my own Church that I can appreciate the enrichment that may come to the Church universal from those of other traditions? And am I growing in the Lausanne spirit of combined loyalty and appreciation?

THE INVINCIBLE POWER of Christ moving as a spiritual fact across the centuries is your evidence that the great hopes and the great faiths are not defeated. They may be halted and postponed, but they never die. Trust, then, today in that better world at the very point at which you may be tempted to let go in cynical surrender.

—Rev. W. Russell Bowie, D.D.





## Churchwomen Today

Ada Loaring-Clark, Editor

### Here, There, and Everywhere

**E**NGLISH DEACONESSSES pray for American deaconesses weekly at the Central House, Hindhead. We have deaconesses representing us in the foreign fields in China, Japan, and the Philippine Islands. Retired deaconesses live in England and in Switzerland. They all ask our intercessions for them and their work.

**W**E ARE ALWAYS glad to hear from and of Miss Alice Gregg. She writes from China of a work that is being unified at Anhwei-Kiangsi. Some time ago the leaders of four missions were brought together in Wuhu to consider in what way they might experience mutual benefit. Training institutes were inaugurated. One has been held for rural workers and this summer others will be held at different points for workers among children.

**M**ISS MARY E. THOMAS is celebrating her twentieth anniversary as executive secretary of the Church Periodical Club. Her friends send her messages of warm appreciation. To her, more than to any other one woman, is due the fine development of the work of the C. P. C. Miss Thomas says that more and more she realizes how much missionaries, isolated folk, and others feel that the C. P. C. stands for kindness. "They may receive little or much but anyway they know that friendly kindness lies back of the gift." If only every Churchwoman could realize this and just what it means!

**N**EIGHBORHOOD GROUP MEETINGS are growing in popularity. Many are reported as having been held during the past Lent. They stimulate friendship as well as enlighten those taking part in discussions of the religious, social, and economic problems of today.

**I**MMEDIATELY PRIOR to the opening of several of the summer conferences Retreats for Churchwomen will be held in nearby centers. They should be most helpful to those who, in these hectic, busy days, wish to go "into the silence" to develop a deeper spiritual consciousness in preparation for the routine of study they are to undertake.

**R**ATTLESNAKE MOUNTAIN and Harmony Hollow sound very much like places in the southern mountains; but no, they are both in Pennsylvania where Sister Gunton of the Church Army is doing notable work. She has won the confidence of these communities and has been instrumental in having the children of one of the mothers—a former Pentecostal preacher—baptized. The boys in one of the Church schools under her direction caught skunks and sold the fur in order to contribute to the Lenten Mite Boxes.

**H**OW WE HAVE FAILED in recognition of our Church Boarding Preparatory Schools! They are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character. These schools have received such scant support, both in the way of patronage and gifts from our people, that every year some of them are closed or lost to the Church.

**T**HERE IS ONE QUESTION which every woman faces at some time of her life and that is—What am I going to do with my life? Life is our most valuable possession and God has a purpose for each life. Until we have found that purpose we cannot hope to be happy or make our life count for its best.

**I** AM ASKED "Why do mission work among the Jews?" The best answer probably is—Because it is the command of our Lord who told His disciples to begin "in Jerusalem."

## Books of the Day

Rev. William H. Dunphy  
Editor



**THE REFORMATION AND THE CONTEMPLATIVE LIFE.** By David Mathew and Gervase Mathew. Pp. 321. New York: Sheed and Ward. 1934. \$2.50.

**P**ROFOUND historical insight and artistic literary power—never far apart—are united in *The Reformation and the Contemplative Life*. We see great events of the sixteenth century—the theological dispute in Germany, the rise of Luther and Zwingli, the political and social upheavals, the Peasants' War, the matrimonial troubles of Henry the Eighth, the extravagances of the Anabaptists, the conflict with the papacy and the exploitation of the King's weaknesses by Cranmer, the execution of Fisher and More, the break with the past, the Carthusian martyrdoms, and the destruction of the old order of things—through the eyes of the Carthusians, regarded as the representatives of the Contemplative Life, at the opposite pole from the new incoming order. The character of Henry is portrayed with skill and for the most part with sympathy. Cranmer is seen as the great forerunner of the Totalitarian State. The abuses and weaknesses in the Church's mechanism are frankly faced. We may criticize here and there—in the judgment of this reviewer, the absolute monarchy comes in with Edward IV rather than with the Tudors—yet this is a most instructive as well as delightful book. There is a note of sadness at the end, as the Carthusian spirit seems almost overwhelmed by the Jesuit and Thomist spirit. "The old sense of the Church had vanished, regarded as something unchanging, almost too obvious to notice, in fact stellar. The vivid sense of the Catholic unity, of the Church as not so much a firmament as a citadel, had been engendered through opposition. . . . The order seemed the same; but in reality one radical conception had been altered, the sense of European unity had vanished." One wonders if a revival of the old Carthusian spirit is not one of the chief spiritual—and social—needs of our day.

W. H. D.

**THE MYSTICAL DOCTRINE OF ST. JOHN OF THE CROSS.** Being an Abridgment of his works as translated into English by David Lewis and revised by Dom Benedict Zimmerman, O.D.C. With an Introduction by R. H. J. Steuart, S.J. New York: Sheed and Ward. 1934. \$1.50.

**I**T IS AN ERROR to look upon the works of the great Doctor of Mysticism as pertinent only to the case of a handful of Christians, and as useless, if even not harmful, to the generality. Even those who will never go far along that Way must derive benefit (more, perhaps, than they would be willing to admit) from contact with ideas so lofty and so ennobling. These words well sum up the need for such an excellent digest (in English) of the writings of St. John of the Cross, in his own words, as is here offered. It would, of course, be harmful to apply the suggestions of the Saint indiscriminately to all, especially to beginners in the interior life—the Saint was addressing contemplatives principally—and so the careful study of the introduction and of the compiler's preface is indispensable to one who wishes to avail himself fully of the spiritual treasures contained in this work.

W. H. D.

**AN ANTHOLOGY OF PRAYERS**, compiled by A. S. T. Fisher (New York: Longmans. \$1.40), is a valuable collection, drawn in large part from the Church's liturgies and classical writers, but in part, too, from modern authors. The Social Gospel is not forgotten, and indeed prayers are available not only in preparation for Holy Communion but also for widely varying occasions and needs. Those who read prayers at home or in school should find it particularly useful. It is well indexed, and short biographical notes are appended.



# NEWS OF THE CHURCH

## Regional Conferences Planned by Congress

Series of Meetings to Observe 150th  
Seabury Consecration Anniversary  
November 14th

NEW HAVEN, CONN.—The Catholic Congress plans, in coöperation with local parishes and regions, a series of regional conferences on or near November 14th, the 150th anniversary of the consecration of Samuel Seabury at Aberdeen, Scotland, as first Bishop of the Episcopal Church in America.

The regional conferences will look not only to the past but also to the future. They will vary in character according to local needs and local desires, but the outline of each will probably be somewhat similar to that which Congress conferences have conformed, the Congress desiring to have the anniversary celebrated and not to dictate as to the manner nor to interfere with diocesan celebrations.

Regional conferences already have been definitely arranged at the Church of the Advent, Boston; Christ Church, New Haven; St. Paul's Church, Norwalk; St. Peter's Church, Westchester; Christ Church, Rochester; St. James' Church, Cleveland; St. Paul's Cathedral, Buffalo; St. Matthias' Church, Los Angeles; Church of the Advent, San Francisco. Conferences have been definitely arranged, but the church not yet chosen, in Chicago, Washington, and Denver.

Plans are under the direction of the Rev. C. Clark Kennedy, of New Haven, secretary of the Catholic Congress.

## Confirmations in New Jersey Show Increase Over Past Years

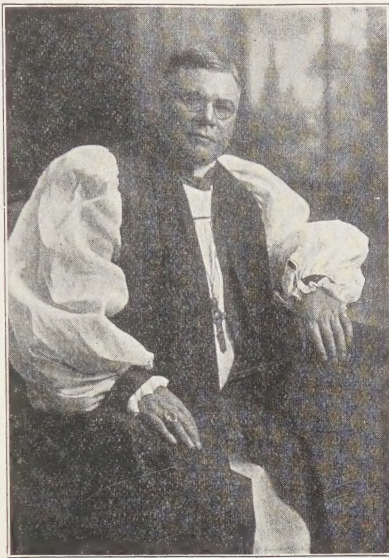
TRENTON, N. J.—The diocese of New Jersey joins many others in reporting for the past year a greater number of confirmations than ever previously recorded in a like period. The total is 2,027 and is 300 greater than the next best year.

## Priests' Institute at Kent School

KENT, CONN.—The third annual Priests' Institute will be held September 3d to 7th here at Kent School. The Rev. William M. V. Hoffman, Jr., S.S.J.E., is chaplain, and the Rev. William F. Mayo, O.H.C., guest-master. Among the speakers will be the Rev. William C. Woods, Ph.D., Prof. Howard R. Patch of Smith College, and Prof. Rudolph Willard of Yale University.

## Catholic League Hears Fr. Hughson

PATERSON, N. J.—The Catholic League of the diocese of Newark met at the Church of the Holy Communion, Paterson, June 13th. The Rev. Shirley C. Hughson, O.H.C., gave the address.



BISHOP OVERS

## Everyman's Offering Plan Is Adopted in Marquette

MARQUETTE, MICH.—A committee was appointed at the Marquette diocesan convention, which met here in St. Paul's Cathedral June 6th and 7th, to coöperate in the Everyman's Offering plan for meeting the general Church's financial deficit.

Clerical deputies to General Convention: the Rev. Messrs. Maurice Clarke, Marquette; C. G. Ziegler, Ishpeming; Thomas Foster, Escanaba; Hupert Williams, Calumet. Alternates: the Rev. Messrs. C. C. Reimer, Houghton; James G. Ward, Iron Mountain; G. G. Curtis, Ironwood; E. A. Batchelder, Negaunee.

Lay deputies: H. R. Harris, F. H. Haller, C. J. Stakel, C. H. McBean. Alternates: W. C. Douglass, J. E. Jopling, S. R. Elliott.

## Bishop Winchester Recovering From Injuries Received in Fall

CHICAGO—Bishop Winchester, retired Bishop of Arkansas, who June 4th sustained an injury from a fall, is convalescing satisfactorily at the home of his son-in-law and daughter, Mr. and Mrs. James E. Montgomery, 1538 Estes avenue, Chicago.

At a critical time in his illness, June 11th, special prayers were offered for Bishop Winchester by the clergy of the diocese of Chicago, in conference at Doddridge Farm, Libertyville, Ill. This was the second time within the last six years that Bishop Winchester has been the subject of special petitions on the part of a large body of clergymen. In the autumn of 1928, during a desperate illness at Rochester, Minn., the House of Bishops, meeting in convention at Washington, offered special prayers for him. In that crisis, as in this, his recovery began at the time the petitions were offered.

## Rt. Rev. W. H. Overs, Retired Bishop, Dies

Missionary to Africa Succumbs in  
Jamestown, N. Y., at Age of 64;  
Resigned Foreign Work in 1925

JAMESTOWN, N. Y.—The Rt. Rev. Walter Henry Overs, S.T.D., Ph.D., retired Bishop of Liberia, died at his home here June 17th at the age of 64.

He was Bishop of Liberia from 1919 to 1925. On his retirement, he became a general secretary in the Field Department of the National Council, holding this office from 1925 to 1928. He then became rector of Grace Church, Hastings-on-Hudson, New York, resigning last year.

## WAS METHODIST MISSIONARY

Born in Harbury, England, March 26, 1870, the son of John and Sara Culley Overs, he attended Rochdale Bible School, and was sent from England as a missionary of the United Methodist Episcopal Church to West Central Africa in 1893. He established 35 schools and churches, but was forced by ill health to leave. He came to the United States in 1898, becoming a naturalized citizen in 1904, and was pastor of various churches in New York.

He attended Taylor University, Upland, Ind., receiving a Bachelor of Philosophy degree in 1899, and a Master of Arts degree the following year. He received a Doctor of Philosophy degree from Grove City (Pa.) College in 1908, and a Doctor of Sacred Theology degree from Hobart College in 1925.

In 1910 he was ordained in the Episcopal Church and became rector of St. Luke's Church, Mechanicsburg, N. Y. He left there after a short time to become rector of St. Paul's Church, Wellsboro, and remained there until 1912. From there he went to the Church of the Ascension, Bradford, Pa., leaving in 1919 to become Bishop of Liberia. He was the author of several books, mainly dealing with African life.

He married Mary Davis Sweet, of Jamestown, N. Y., September 20, 1900. There were three children: Helen May, Irene Elizabeth, and Robert Perry.

## New York Cathedral Window Dedicated

NEW YORK—The missionary window, given by Francis M. Whitehouse in memory of his father, Henry John Whitehouse, Bishop of Illinois from 1851 to 1874, to the Cathedral of St. John the Divine, was dedicated by Bishop Manning of New York May 26th.

## Toledo Council Elects Rector Head

TOLEDO—The Rev. Cedric Charles Bentley, rector of Trinity Church here, was recently unanimously elected president of the Toledo Council of Churches.



## Conference Discusses Wellesley Girls' Views

Miss Vida D. Scudder Tells of Beliefs Expressed in Essays on Modern Utopia

**A**DELYNROOD, SOUTH BYFIELD, MASS.—The ideas of a class of 88 Wellesley girls on the Church and marriage, as related by Miss Vida D. Scudder, set the Conference on Social Standards called by the provincial Social Service Commission, to wondering, asking questions, and entering into informal group discussions for the three days of the recent meeting. Miss Scudder, who has returned this spring to the college from retirement to do some teaching in the absence of an instructor, asked her girls to write an essay on their views of the modern Utopia.

### FEW FAVOR COMPETITIVE SYSTEM

Few believed in economic competition or the right of ownership of private property. Many were Socialists. Marriage and the Church were both scorned, and they were given no place in Utopia. Eugenics was very much to the fore. Medical certificates were insisted upon. Indeed, the health and welfare of children were a first consideration. The students believed in birth control. Many of them advocated pre-marital experiment to insure a happy and useful life together.

As for religion, there should be one religion for everybody—no creeds, for they divide a nation. In consequence the Utopian religion would be nebulous—pretty much all atmosphere. One girl would set up a shrine for all the religions of the world. In Utopia no provision was made for discipline. Nobody would be called upon to do anything distasteful. Complete self-expression was the ideal.

### CONFERENCE ADVANCES OPINIONS

In discussing these revelations, which, Miss Scudder assured her hearers, were made by girls of good moral character, the conference advanced these opinions:

The girls are easily influenced by the radicals among them. They will accept nothing their elders tell them should be believed until they have themselves tested it. While they are intellectually radical they are in general just about as much subject to social compunctions as their mothers and grandmothers ever were.

The Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, gave a harrowing picture of conditions in the mining industry of Tennessee and Kentucky. Otto Gilmore of Providence, who talked on Uses of Leisure Time, said that many of our youth who have been long out of work are merely "hoodlums" by this time, and social workers who try to organize them for the ends these wild young folks themselves wish to do have the utmost difficulty with them.

The exposition of the Standards of Youth by the Rev. C. L. Glenn, of Cambridge, was shot through with sparkling wit and subtle humor. His way out is through the Church and religious educa-

tion. The Rev. Malcolm Taylor, secretary of the province, who was assigned the topic Standards of Church and Clergy, seemed to be distressed because so many clergy had, according to a recent famous questionnaire, decided never again to have anything to do with war. Peace could not be promoted in that way. That was abandoning the field, and not a short cut at all. The path to peace was a much longer one. Education is the solution, he was sure.

Rural Standards were admirably set forth by the Rev. William J. Brown, rector of Zion Church, Manchester Center, Vt. He counselled patience.

Bishop Brewster of Maine presided, and the Very Rev. J. Arthur Glasier of St. Luke's Cathedral, Portland, Me., led a devotional meeting in preparation for the Holy Communion on the last day of the conference.

## 100 Clergy and Church Workers At St. Augustine Conference

**RALEIGH, N. C.**—A most successful conference of clergy and Church workers assembled on the campus of St. Augustine's College from June 4th through June 8th. About 100 workers were registered, and an unusually able faculty offered timely courses. Six of the Institute schools were represented, as well as delegates from such distant states as Texas, Florida, and Arkansas.

### Commencement at Portland, Ore., Schools

**PORTLAND, ORE.**—The St. Helen's Hall graduation exercises took place at Trinity Church, Portland, June 6th, when 21 were graduated. The address was given by Bishop Sumner of Oregon, who also presented the diplomas. St. Helen's Hall Junior College graduated 17 June 7th at Trinity Church. The address was by Dr. Norman Coleman, president of Reed College, Portland. The baccalaureate sermon for both the Hall and the College was preached June 3d by Bishop Cross of Spokane at Trinity Church. The Good Samaritan Hospital Training School graduation took place at Trinity Church May 24th. Forty-five were graduated. The address was by Roscoe P. Nelson.

### Kentucky Churches Receive Memorials

**LOUISVILLE, KY.**—A large brass alms basin has been given to Christ Church, Bowling Green, as a memorial to Mrs. Clara Delafield Congton Dulaney by her children. A pair of three-branched candlesticks for the altar of St. Paul's Church, Hickman, were recently dedicated as a memorial to the Rev. Dr. E. E. Johnston, a former rector.

### Bethlehem Lenten Offering Larger

**BETHLEHEM, PA.**—The 1934 Church school Lenten Offering is about \$400 larger than in 1933. The Presentation services were held in Trinity Church, West Pittston, the Rev. E. A. Heim, rector, and at St. Luke's, Lebanon, the Rev. Rodney Brace, rector. The Rev. Dr. A. M. Sherman, of the National Council, was the speaker at both meetings.

## Anglo-Catholics On Mediterranean Cruise

Passengers Meet Mussolini and Discuss Mutual Difficulties of "Roman Question"

**LONDON**—Under the auspices of the Church Union, 250 of the passengers aboard the cruising steamer *Doric* have, for 16 days, recently combined the pleasures of a holiday with the devotional and instructional activities of an Anglo-Catholic Summer School.

After a call at Gibraltar, expectation was chiefly set on a short visit to Rome. One incident in this visit was the reception by Premier Mussolini, to whom an address was made, which concluded: "The solution of the long standing 'Roman question' between the Holy See and Italy, without loss of prestige to either side, will stand out as one of the great achievements of history. We also have our 'Roman question', and, while we care not for prestige, we hope and pray that in our time there shall be as determined and successful an attempt to solve that problem and bring about our divine Leader's ideal of One Fold and One Shepherd."

The Duce was most cordial in his reply, which he made in English, and among its salient passages was his remark: "I know also that you have your 'Roman question', and I hope it, too, may be solved."

After reëmbarking at Naples, the next port to be visited was Malaga, which gave opportunity for a variety of pleasant excursions. A few hours in Tangier gave a glimpse of the colorful life of the Orient, while some members of the party motored to Tetuan, the capital of Spanish Morocco. Thereafter, the voyage continued toward Liverpool, and the daily round of services, conferences, and informal discussions was unbroken.

### Vermont Church School Rallies

**POULTNEY, VT.**—Ten Church schools from the Rutland district gathered at Poughkeepsie May 26th for the annual Church school rally. The service in Trinity Church, Poughkeepsie, was attended by over 150 persons. The celebrant at High Mass was the Rev. E. Briggs Nash, rector of St. Paul's Church, White River Junction; the Rev. Emmett Paige, rector of St. John's, Poughkeepsie, was deacon; and the Rev. Morgan Ashley, rector of Trinity Church, Rutland, subdeacon. The preacher was the Rev. Roy E. Green, rector of St. Thomas' Church, Brandon.

The Church schools of the Burlington district gathered at Rock Point May 26th for the presentation of the Lenten offering. About 200 persons were present in the outdoor chapel, representing 10 schools. The total offering represented by the schools present was \$229.80.

### Canadian Church Receives Stations

**TORONTO**—St. George's Church, Walkerville, Ont., has received a set of Stations of the Cross, the gift of a group of members of the congregation.



## Berkeley Graduates Hear Bishop Gooden

Bishop Moreland Preacher at Alumni Service; Bishop Budlong Awards Degrees and Certificates

NEW HAVEN, CONN.—Bishop Gooden, Suffragan of Los Angeles, gave the commencement address at the annual exercises of the Berkeley Divinity School here June 6th and 7th.

Bishop Moreland, retired Bishop of Sacramento, was the preacher at the alumni service. Bishop Budlong of Connecticut awarded the degrees and certificates.

At the alumni meeting, the Rev. Dr. G. P. T. Sargent, rector of St. Bartholomew's Church, New York, and the Rev. J. Frederick Sexton, rector of the Church of St. James the Apostle, New Haven, were elected alumni trustees of the school.

### St. James', Chicago, Centennial

CHICAGO—St. James' Church, mother of Episcopal churches in the diocese of Chicago, started a series of events in celebration of her centennial June 3d, when Bishop Stewart of Chicago visited the parish. The Bishop was the first of the "centennial preachers" scheduled for the summer and fall, climaxing in a Centennial week in October when the actual anniversary occurs.

### New Jersey Chapel Dedicated

SOUTH AMBOY, N. J.—The chapel of Christ Church Home for Girls, practically made over and redecorated by the Girls' Friendly Society branches of the diocese of New Jersey, was dedicated by Bishop Matthews of New Jersey May 12th as a memorial to the late Willard Hall Bradford.

### Released From S.S.J.E. Connection

NEW YORK—The Rev. Walter C. Klein, S.T.D., who has for several years been under annual vows in the Society of St. John the Evangelist, has at his own request been honorably released from his connection with the Society. He has never taken life vows as a Religious or been professed as a Father of the Society of St. John the Evangelist.

### Rev. O. W. Taylor Convalescing

PORTLAND, ORE.—The Rev. O. W. Taylor, of Grace Memorial Church, Portland, who was suddenly taken ill, is slowly convalescing. In the meantime his services are being taken by the clergy of Portland and vicinity. It is hoped he will be able to resume his duties in September.

### Church Keeps 84th Birthday

NEW YORK—St. Mary's Church at West New Brighton, Staten Island, celebrated its 84th birthday on Whitsunday. Bishop Manning preached and confirmed a class of 24. The rector is the Rev. Francis L. Frost.

## Presiding Bishop Sails For European Meetings

PROVIDENCE, R. I.—On the invitation of the Archbishop of Canterbury that the Episcopal Church accept representation in the Consultative Body of the age-old Lambeth Conference of Anglican Bishops, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, sailed for Europe on the S. S. *Beren-garia* at midnight, June 15th.

Bishop Perry will also preside in Paris at an important convocation of the Episcopal churches in Europe.

Bishop Perry will return to America early in August to devote himself to final preparations for the General Convention, which will assemble in Atlantic City, October 10th.

### Knights of SS. John Plan Camp

PHILADELPHIA—The Knights of SS. John, Church fraternity for boys and young men, announces the 14th season of its summer camp for Church boys. The camp, located on the shores of Friends Lake in the lower Adirondack Mountains in New York, is open this year from July 14th to September 3d. James E. Mahagan, student in Berkeley Divinity School, will again be the director, and priests of the Church including the Rev. Francis M. Wetherill, D.D., the grand commander of the order, will serve as chaplains.

### Work Among Colored Emphasized

PATERSON, N. J.—In the interests of Colored communicants, a service was held at St. Paul's Church, Paterson, on the evening of June 3d. A large choir of Colored people, coming from Orange and Montclair, sang, and addresses were made by the Rev. David Stuart Hamilton, D.D., rector of St. Paul's, the Rev. George M. Plaskett, rector of the Church of the Epiphany, Orange, and the Rev. Maxwell J. Williams, vicar of St. Aidan's Church, Paterson, N. J.

### Priest Re-elected Chaplain

BROWNSVILLE, PA.—The Rev. Dr. G. Philip Jung, rector of Christ Church, has been elected for the third successive year as chaplain of the department of Pennsylvania, Reserve Officers' Association.

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### Pittsburgh Church Club Elects

PITTSBURGH—Boyd Vincent Imbrie has been elected president of the Church Club of the diocese of Pittsburgh. Other officers elected at the recent annual meeting include James S. Douthitt, first vice president; E. Sidney Youden, second vice president; Clifford G. Dunnells, treasurer; Robert J. Rodgers, secretary.

### Bishop Taitt Officiates at Commencement

PHILADELPHIA—Bishop Taitt of Pennsylvania officiated at the annual commencement exercises of the Church Farm School at Glen Loch, Pa., June 1st. The commencement address was by the Rev. Aaron C. Coburn, headmaster of Wooster School, Danbury, Conn.

### Mission at Forrest City, Arkansas

FORREST CITY, ARK.—Bishop Demby, Suffragan of Arkansas, conducted a teaching and preaching mission at Christ Church here May 30th to June 6th. The Rev. J. Henry King observed his 13th anniversary as vicar June 3d.

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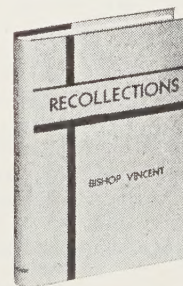
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## Recollections



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of the  
Diocese  
of  
Southern  
Ohio

By Boyd Vincent, D.D.

Bishop Vincent's memoirs really begin, of course, with the beginning of his episcopate in 1889. But the Bishop gives a brief background of events before that time, especially those leading up to the division of the Diocese of Ohio in 1875.

Some outstanding events in the Bishop's narrative are the meeting of General Convention in Cincinnati in 1910, when there was a new departure in housing of the Convention in the opening service; and the beginning, at that convention, of a movement toward Christian Unity, which has had such far reaching effects; and the celebration of the 50th Diocesan Anniversary.

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## South India Scheme Has New Amendments

Full Report of Changes Made in Resolutions at Madras Last February is Issued

LONDON—The full report of the changes made in the resolutions of the South India Scheme at Madras, in February, has just been issued. With regard to the mutual recognition of the various kinds of ministry, the resolution, as now worded, says that:

"The uniting Churches gratefully acknowledge the grace of God abundantly manifested in each other's ministries, and the spiritual efficacy of these ministries in the work of the Kingdom of God, and they thank God for the blessings He has given to the world through them. They confidently expect that He will bestow even greater blessings when these ministries, hitherto separate, are working together in one fellowship."

On this resolution the editorial comment is that "in the frank and full recognition that the grace of God has been abundantly manifested in each of the ministries . . . the things which all agree are the really important things are duly emphasized. When it is agreed that God has thus sealed each ministry, it is surely beside the mark to be very zealous about securing formal expressions of approval or recognition from men."

The third resolution, as now revised, recognizes the existence of persons who "believe that episcopacy is of divine appointment." It also declares that the United Church is not committed to the acceptance of any particular interpretation of episcopacy. And Resolution 7 declares that no ministry to which a local congregation conscientiously objects shall be imposed on it, but that a minister, whether episcopal or not, may be appointed to a congregation, if that congregation desires it.

It was very earnestly hoped that the proposal that ministers should join with bishops in the laying on of hands in consecration to the episcopate would not be any longer pressed. What has happened, however, is as follows:

"The Joint Committee recognizes that it is undesirable to provide that there should be two different uses in this important matter within the United Church. The Committee also recognizes, however, that there are very great difficulties in a provision either that presbyters shall always share in the laying on of hands in the consecration of a bishop, or that they shall never do so. In either of these cases it seems inevitable that there should be some departure from a principle to which the Committee has always adhered, and which it believes to be most important for the attainment of union, viz.,

that while the uniting Churches must agree in what is to be done in any particular matter in the united Church, they should not thereby be made to feel that they are committed to one or another of differing views on subjects such as the Ministry.

"The Committee therefore refers the following proposals to the three Churches, and inserts them in the Scheme, as proposals by which, in its judgment, there will be the least possible departure from the principle stated above, and respectfully requests that this should be considered in this light.

"The Church of South India believes that in all ordinations and consecrations the true Ordainer and Consecrator is God, who, in response to the prayers of His Church, and through the words and acts of its representatives, commissions and empowers for the office and work to which they are called the persons whom it has selected.

"In the service of consecration of a bishop in the Church of South India, the person to be consecrated shall be solemnly presented to the bishops who are taking part in the consecration by two presbyters of the diocese to which he is to be appointed, and these two presbyters shall join with the bishops in the laying on of hands. If, however, the Diocesan Council concerned specially so determine, hands shall be laid on by the bishops only."

### Christ School, Arden, N.C., Commencement

ARDEN, N. C.—The graduating class of 27 boys at Christ School here received diplomas from the headmaster, David P. Harris, May 29th at the school's closing service, a choral Eucharist. The Rev. C. T. Boynton, chaplain, was celebrant.

### Anglican Society Membership Grows

PHILADELPHIA—Since formation of the Philadelphia chapter of the Anglican Society in April, the membership has grown from 18 to 95, the Rev. John R. Crosby, D.D., of Seaford, Del., secretary, reported at the recent quarterly meeting of the executive committee.

### AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.  
The Rev. Charles Carroll Edmunds, D.D., Editor

July, 1934 Vol. XXXVI, No. 1  
\$3.00 a Year 25 Cents a Copy

#### Editorial Comment

Let Well Enough Alone—Worth Thinking About—What Are We Going to Do About It?—Fine Journalism—Let Us Live Dangerously—How Long, O Lord—Barth and Hitler—Week-ends and God—A New Kind of Magazine

#### STALIN'S NEW "CLASSLESS" SOCIETY

A Colonist

#### THIS CULT OF YOUTH

Juliet C. Smith

#### DIVINE PERSONALITY ON THE TRINITARIAN HYPOTHESIS

Jared S. Moore

#### CATHOLICISM IN CHINA

Robert E. Wood

#### SYMBOLISM, Part VII

Frank L. Vernon

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#### BOOKS RECEIVED

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## Christian Council Meets August 24th

Problems Arising From Relation of  
Church and State to be Discussed;  
Bishop of Chichester Leader

**N**EW YORK—The meeting of the Universal Christian Council, whose head office is in Geneva, will be held August 24th to 30th on the Island of Fanø, near Esbjerg, Denmark, under the leadership of the Bishop of Chichester, Archbishop Germanos, Metropolitan of Thyateira, and Dr. S. Parkes Cadman, joint presidents of the Council.

Of central importance on the agenda of the Council are practical problems arising in connection with the relations of Church and State. The officials of this conference have reason to believe that it will be the only one of an international character at which the Germans are fully represented, in which basic problems of this type will be discussed in an atmosphere devoid of political and racial prejudice. It will be recalled that a former and very influential president of the Universal Christian Council was Dr. Herman Kapler, whose position as executive head of German Protestantism was abolished at the time of the election of Reichsbishop Müller. The fact that the leaders of the major continental Churches will be present leads to the expectation that deliberations of the utmost significance for the future of international Christian relations will be held.

Simultaneously there will be a session of the management committee of the World Alliance for International Friendship Through the Churches. The American representation at the two meetings will include the Rev. Dr. S. Parkes Cadman, chairman of the American Section of the Universal Christian Council; the Rev. Dr. Frank Gavin of the General Theological Seminary, and the Rev. Henry Smith Leiper, executive secretary of the American Section of the Universal Christian Council.

The second international Christian seminar under the auspices of the Universal Christian Council will meet in Geneva, Switzerland, from July 30th to August 18th, under the direction of Dr. Adolf Keller, honorary lecturer of the Council, well known author and expert on Church affairs.

### Bishop Ablewhite Attends Celebration

ONTONAGON, MICH.—The Church of the Ascension here observed its 80th anniversary May 20th and 21st. Bishop Ablewhite of Marquette was the guest of honor. The Rev. Arthur R. Willis is pastor.

### South Florida Opposes Block Booking

ORLANDO, FLA.—The system of block booking for motion picture theaters was denounced in a resolution adopted at the recent diocesan convention of South Florida. The resolution favored prohibition of block booking by a national law.

## Presiding Bishop Names Christian Council Group

NEW YORK—The Presiding Bishop has designated the Rev. Dr. Robert F. Lau, counselor of the Advisory Commission on Ecclesiastical Relations, National Council, as a coopted member of the American Section of the Universal Christian Council, and has asked Dr. Lau, the Rev. Dr. B. I. Bell, the Rev. Dr. Frank Gavin, the Rev. Julian Hamlin, and the Rev. Dr. F. S. Fleming to attend the Denmark meetings this summer if possible.

### Missouri W. A. Delegates

ST. LOUIS—Delegates from the Missouri Woman's Auxiliary to General Convention are Mrs. Irvin Mattick, Mrs. William D'Arcy, Mrs. Harold Woodward, and Mrs. John F. Shepley of St. Louis; Mrs. D. W. Roberts, Webster Groves. Alternates: Mrs. John D'Arcy, Kirkwood; Mrs. H. G. Schubert, Mrs. Hugh Weed, Mrs. Roy Campbell, Mrs. C. C. Pangman of St. Louis.

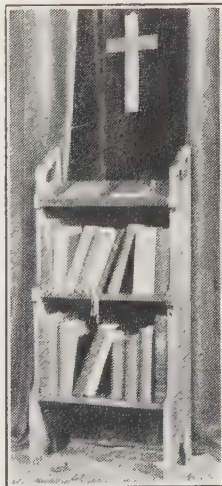
### 55 at Oregon Laymen's Dinner

PORTLAND, ORE.—The annual spring dinner of the men of the diocese of Oregon was held at St. Michael and All Angels parish house with an attendance of 55. A. W. Stone, chairman of the field department, presided. Among those who spoke were Bishop Sumner of Oregon, Blaine B. Coles, F. W. Sercombe, and various other laymen and clergy.

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### Congressman Gives Hobart Address

GENEVA, N. Y.—Congressman James W. Wadsworth of the 49th New York district gave the Phi Beta Kappa oration June 11th at the 109th commencement of Hobart College and the 23d commencement of William Smith College.

### W. Michigan Conference at Montague

GRAND RAPIDS, MICH.—The summer conference for the diocese of Western Michigan will be at Rochdale Inn, Montague, from June 24th to June 30th. The Rev. Harry L. Nicholson, of Trinity Church, Niles, is registrar.

### Organ Recitals at Trinity, New York City

NEW YORK—Every Wednesday and Friday, from 12:30 to 1 P.M., throughout the summer, there will be an organ recital in Trinity Church. Visitors to New York in other years have taken advantage of this opportunity to hear Church music.

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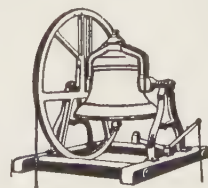
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## School of Sociology Opens September 10

An Introduction to Catholic Sociology to be Subject of Adelynrood Sessions; Dr. Peck Lecturer

**N**EW HAVEN, CONN.—The Autumn School of Sociology, under the auspices of the Catholic Congress, will be held at Adelynrood, near Newburyport, Mass., September 10th to 14th.

Bishop Brewster of Maine is president and Fr. Joseph, Superior of the Order of St. Francis, is chaplain. The committee on arrangements consists of the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston; the Rev. Dr. Frank Gavin of General Theological Seminary; and the Rev. John Crocker, canon of Trinity Cathedral, Trenton, N. J.

The subject will be An Introduction to Catholic Sociology. A lecture course on The Social Implication of Catholic Religion will be given by the Rev. Dr. William G. Peck, of Manchester, England. Others on the program include the Rev. Joseph F. Fletcher of St. Mary's School, Raleigh, N. C.; the Rev. William B. Spofford, managing editor of the *Witness*; the Rev. Robert Smith, of St. Paul's, Flatbush, Brooklyn; the Rev. A. D. Kelley, student pastor, University of Wisconsin, and Fr. Hamlin.

The attendance is limited to 75, not over 25 priests, 25 women, and 25 laymen.

### Church Observes 35th Birthday

**NEW YORK**—Holy Trinity Church, St. James' parish, celebrated the 35th anniversary of its consecration May 6th. The Rev. Dudley S. Stark, rector of St. Chrysostom's Church, Chicago, formerly rector of Holy Trinity, preached. The vicar, the Rev. William J. Dietrich, Jr., officiated. Following the service, a dinner was held, at which 400 members of the congregation were present.

### 25th Anniversary Services

**MIAMI, FLA.**—The Rev. Charles Robert Palmer, rector of Holy Cross Church here, observed the 25th anniversary of his ordination to the priesthood June 6th. Special services were held at the church. Bishop Wing of South Florida and a number of other clergymen attended.

### Vessels Stolen From Church

**LA SALLE, ILL.**—Some time between the morning of the feast of Corpus Christi and the Saturday following, a chalice, paten, bread box, and lavabo bowl were stolen from the sacristy of St. Paul's Church, La Salle, Ill. A bank containing the children's birthday offering was also taken.

### New Jersey Diocesan Camp

**ORANGE, N. J.**—The New Jersey diocesan camp at Eagle's Nest Farm, Delaware, will begin its 13th season June 30th, the girls' camp commencing on that date, and the boys' camp August 4th.

## Canadian Class of 135 Confirmed by Bishop

**TORONTO**—At a recent confirmation service at St. John's Church, Norway, Toronto, 135 candidates were confirmed. It is said to be one of the largest confirmation classes in the history of the Church of England in the Toronto diocese. The Rev. Canon W. L. Baynes-Reed is rector.

### Detroit Church Observes 58th Year

**DETROIT**—St. George's Church observed its 58th anniversary June 2d. The Rev. Charles E. Crusoe, D.D., is rector. During his brief rectorate, St. George's has become a self-supporting parish, and a new organ has been installed.

### Mayor of Havana Commencement Speaker

**HAVANA, CUBA**—Mayor Miguel Mariano Gomez of Havana gave the commencement address at the recent exercises at the Cathedral School here.

### Rector's Anniversary Observed

**SANTA ROSA, CALIF.**—The Church of the Incarnation Whitsunday observed the 10th anniversary of the ordination of the rector, the Rev. Egbert B. Clark, Jr.

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*"May they rest in peace, and may  
light perpetual shine upon them."*

### JOHN L. SHORT, PRIEST

BUFFALO, N. Y.—The Rev. John L. Short, rector of the Church of the Advent, Kenmore, died June 11th after an illness of two months.

He was a graduate of the University of Rochester and received his training for the ministry at General Theological Seminary. Ordained in 1914 the Rev. Mr. Short became rector of St. John's Church, Youngstown. After serving there for several years he was assigned to St. Luke's Church, Buffalo, as curate, and later became rector.

Leaving St. Luke's, the Rev. Mr. Short was appointed master of the lower school in Deveaux, where he remained for several years. He filled a short rectorate at St. Mark's Church, Penn Yan, and in 1925 became rector of the Kenmore church.

### MISS LUCY G. ARNOLD

ROCHESTER, N. Y.—Miss Lucy G. Arnold died in Geneseo June 1st in her 63d year.

Miss Arnold was a leader in women's work for many years both in her parish and the old diocese of Western New York, and the new diocese of Rochester. She was the daughter of the late Col. and Mrs. Henry Arnold and a graduate of the Geneseo State Normal School. She was superintendent of the Church school at St. Michael's Church and its mission at Piffard. She was prominent for many years in the diocesan affairs of the Woman's Auxiliary. Among her many recent benefactions was a gift to St. Michael's Church of a new pipe organ.

Miss Arnold is survived by a brother, Allen M. H. Arnold.

Funeral services were held June 3d from St. Michael's Church, Geneseo.

### RODNEY L. GLISAN

PORTLAND, ORE.—One of the most prominent laymen of the diocese of Oregon, Rodney L. Glisan, died May 6th in Portland. Mr. Glisan for over 30 years was a member of the board of trustees of the Good Samaritan Hospital, and nearly as long a member of the standing committee of the diocese. He was a member of Trinity Church.

### MRS. F. D. JOHNSON

NEW YORK—Mrs. Florence Dickinson Johnson, wife of F. Coit Johnson, died May 30th at her residence, 300 Park avenue, after a long illness. She was 67 years old.

She was noted for her philanthropic work, which she conducted in a very quiet manner, and her benefactions were numerous. In the Locust Valley section of Long Island, where the Johnson country estate is located, at Mill Neck, she was

called by many the "angel of the community."

Besides her husband, Mrs. Johnson leaves a daughter, Mrs. McHarg Davenport, the former Miss Florence C. Johnson, of Rancho Junipero, Santa Fe, N. M.; two sons, Stuart J. and Donald C. Johnson, and a brother, Prof. A. Don Dickinson of Brooklyn College.

The funeral service was held June 1st at her residence in Feeks Lane, Mill Neck. The Rt. Rev. Frank Du Moulin, rector of St. John's Church, Locust Valley, and the Rev. Charles W. Hinton, former rector, officiated.

### MISS FLORENCE ALCENA HART

ROCHESTER, N. Y.—Miss Florence Alcena Hart died at her home here May 15th in her 73d year.

Funeral services were from St. Mark's and St. John's Church. Her brother, the late Rev. Edward P. Hart, was rector of the parish when it was formerly St. Mark's. Here her sister, the late Miss Mary Hart,

organized the Little Helpers branch of the Woman's Auxiliary 43 years ago.

Miss Hart is survived by a sister, Mrs. W. S. Mitchell, of Rochester.

### MISS ALICE M. SIMPSON

NEW YORK—Miss Alice Mary Simpson died May 16th at her home, 115 East 40th street, in her 65th year, after a month's illness. For 40 years Miss Simpson had been assistant secretary of the Architectural League of New York.

The funeral service was held in the Church of St. Mary the Virgin on May 19th the Rev. W. Peabody officiating. Interment was in Woodlawn cemetery, in the family plot. The presidents of the leading architectural associations in New York were honorary pall-bearers. In the congregation were many famous painters, sculptors, and architects.

Alice Mary Simpson was born in 1869, the eldest daughter of the Rev. Stephen P. and Maria L. Simpson. Robert S. Swords was one of her grandfathers, and

## Church Services

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Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW JERSEY

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays, and Holy Days.

### NEW YORK

#### The Cathedral of St. John the Divine, Amsterdam Avenue and 112th Street New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Weekdays: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

#### Church of St. Mary the Virgin, New York

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 9, and 11 (High Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

### NEW YORK—Continued

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, and 11 A.M.

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
9:30 A.M., Junior Congregation.  
11 A.M., Morning Service and Sermon.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### St. James' Church, New York

Madison Avenue at 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.  
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



Admiral Edward Simpson, U. S. N., was an uncle. From childhood she studied art and at an early age began to take part in artistic activities of various kinds. She was interested in all forms of art.

The Allied Arts Prize, known as the President's Medal, was awarded her this year. This prize is given for services to art and to the cultural life of the city. Miss Simpson was given the medal only five days before she died.

Surviving her are her aunt, Mrs. Maud S. Swords, and two sisters, Margaret B. Sturges of Oakland, California, and Emily C. Simpson of New York.

#### MISS GERTRUDE W. MYER

WASHINGTON, D. C.—The funeral service for Miss Gertrude Walden Myer, who died June 4th at her home, 919 Faragut square, was held in the Bethlehem Chapel of Washington Cathedral, June 7th. Bishop Freeman of Washington officiated, assisted by the Very Rev. G. C. F. Bratenahl, D.D., dean, and Canon William L. DeVries.

Miss Myer was the daughter of Brigadier General Albert J. Myer.

#### MRS. NORA C. READE

CINCINNATI—Mrs. Nora Cornelia Boltin Reade, wife of the Rev. Canon Charles G. Reade, died June 8th at the age of 67 at St. Stephen's rectory after an illness of nearly three years.

For six years she was treasurer of the Woman's Auxiliary of the diocese of Southern Ohio, and was very active in other diocesan affairs.

Besides her husband, she is survived by a son, Lewis Boltin Reade, and a brother, Walter S. Boltin of Boulder, Colo.

The burial service was in St. Stephen's Church, Cincinnati, June 11th. Bishop Hobson of Southern Ohio officiated, assisted by the Rev. Drs. F. H. Nelson, J. Hollister Lynch, and J. D. Herron. The vestry acted as pallbearers. Interment was at Woodland Cemetery, Dayton. Bishop Hobson took the committal service, assisted by the Rev. John J. Schaefer.

#### WILLIAM R. SHEPHERD

BERLIN—Prof. William Robert Shepherd of Columbia University, on a European lecture tour, died here June 7th.

The Rev. Edward M. Bruce, of Dresden, officiated at the funeral service in the American Church here June 12th. Many German officials and Ambassador William E. Dodd attended. Survivors include his widow.

#### N. O. VOSBURGH

DENVER—N. O. Vosburgh, treasurer and vestryman of St. Mark's Church here, died May 13th in Santa Monica, Calif., where he had gone for his health.

Mr. Vosburgh was one of the charter members of the parish which he served so faithfully throughout his life. He was treasurer of the parish for 34 years. The funeral service was conducted May 17th at St. Mark's Church by Bishop Ingley, Coadjutor of Colorado, assisted by the rector, the Rev. Thomas Haldeman. Interment was in Fairmont Cemetery, Denver.

#### Bishop Oldham Officiates at School Service

ALBANY—The closing service of St. Agnes' School was held in the Cathedral of All Saints June 4th. Diplomas were awarded June 6th on the school grounds. Bishop Oldham of Albany officiated.

#### Dr. Ogilby Commencement Speaker

WILMINGTON, DEL.—The Rev. Remsen B. Ogilby, D.D., president of Trinity College, Hartford, was the speaker at the graduating exercises at St. Andrew's School, near Middletown, June 9th.

#### Dr. Kinsolving Commencement Preacher

GLENCOE, MD.—The Rev. Arthur B. Kinsolving, D.D., rector of Old St. Paul's Church, Baltimore, was the preacher at the final exercises of Oldfields School, Glencoe, Maryland, May 26th.

#### Commencement at Valle Crucis, N. C.

VALLE CRUCIS, N. C.—Bishop Gribbin gave the address and presented diplomas to the graduates at Valle Crucis School for Girls here May 28th. Mrs. Emily T. Hopkins is the principal.

#### Harrisburg Dean Instituted

HARRISBURG, PA.—The Very Rev. J. Thomas Heistand was instituted dean of St. Stephen's Cathedral here by Bishop Brown of Harrisburg May 20th.

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## Pilgrimage Group Sails for England

American Churchmen to Visit Cathedrals and Other Places of Interest; John D. Allen Chairman

CHICAGO—Fifty Chicagoans left recently on the first pilgrimage of American Churchmen and women to English cathedrals under auspices of the National Federation of Church Clubs and the Church Club of Chicago. Churchmen from other points joined the Chicago group in New York and the party sailed for Southampton on the S.S. *Carinthia* June 6th.

The pilgrims will also visit historic Fulham Palace at the special invitation of the Lord Bishop of London. Lambeth Palace is also on the itinerary.

John D. Allen of Chicago, president of both the national and Chicago Church Club groups, is chairman of the pilgrimage committee, and is accompanying the group to England.

### Nebraska Hospital Nurses Graduate

OMAHA, NEBR.—Seventeen nurses were graduated from Bishop Clarkson Memorial Hospital this spring. A service was held in Trinity Cathedral, Omaha, followed by a reception in the training home.

## EDUCATIONAL

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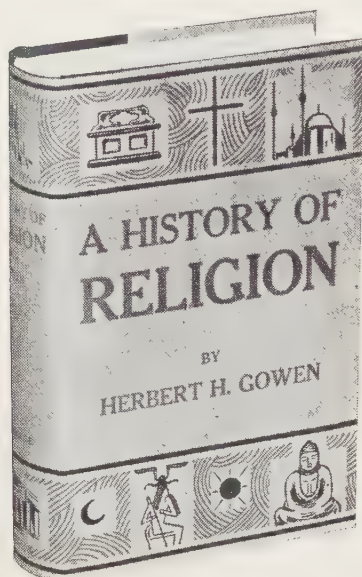
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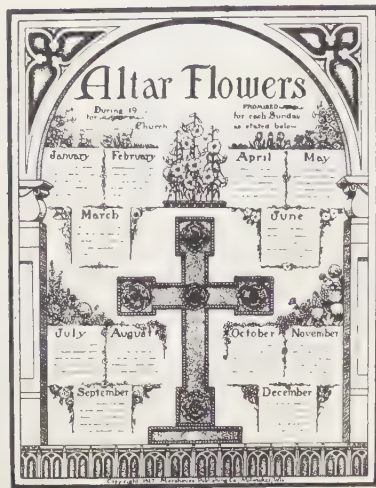
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(See pages 169 and 175)



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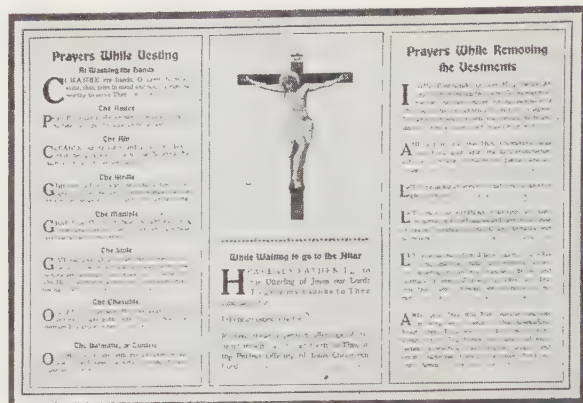
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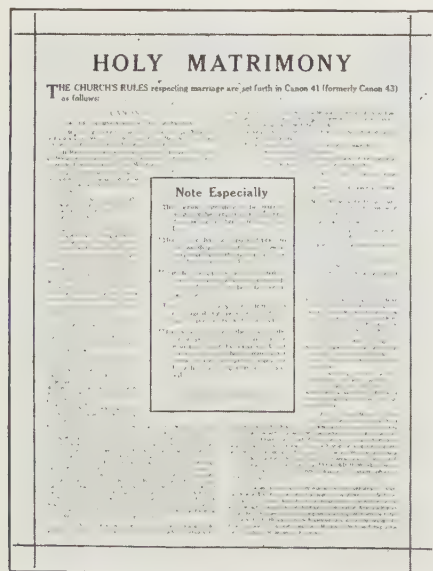
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## Church Calendar



### JULY

9. Ninth Sunday after Trinity.  
 1. (Tuesday.)

### AUGUST

1. (Wednesday.)  
 5. Tenth Sunday after Trinity.  
 6. Transfiguration. (Monday.)  
 2. Eleventh Sunday after Trinity.  
 9. Twelfth Sunday after Trinity.  
 4. St. Bartholomew. (Friday.)  
 6. Thirteenth Sunday after Trinity.  
 (Friday.)

## CALENDAR OF COMING EVENTS

### JULY

4-28. Kanuga Lake Clergy and Laity Con-  
 ferences.  
 2 to August 1. Camp Huston for Boys at Gold-  
 bar, Wash.  
 0-August 10. Evergreen Church Workers' Con-  
 ference.

### AUGUST

7-September 1. Sewanee Summer Training School.  
 1-12. Laymen's Conference, Evergreen, Colo.  
 3-24. School of Prophets, Evergreen.  
 7-21. Social Justice Conference, Adelynrood,  
 South Byfield, Mass.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### AUGUST

6. St. Barnabas', Burlington, N. J.  
 7. Calvary, Flemington, N. J.  
 8. Christ, Hudson, N. Y.  
 9. St. George's, Utica, N. Y.  
 10. Christ Church, New Haven, Conn.  
 1. Christ Church, New Haven, Conn.

## Clerical Changes

### APPOINTMENTS ACCEPTED

CARSON, REV. THOMAS H., formerly priest in  
 charge of St. John's Church, Donora, Pa. (P.); to  
 be rector of St. Stephen's Church, McKeesport,  
 Pa. (P.). Address, after August 1st, 225 8th St.  
 FENTON, REV. ARNOLD ALEXANDER, formerly  
 priest in charge of Bishop Seabury Memorial  
 Church, Groton, and St. John's Church, Niantic,  
 Conn.; to be rector of Christ Church, Ansonia,  
 Conn., effective September 7th.

GAST, REV. STUART F., formerly rector of St.  
 John's Church, Bellefonte, Pa. (Har.); to be re-  
 tor of St. Paul's Church, Bloomsburg, Pa. (Har.).  
 Effective, September 1st.

## NEW ADDRESSES

COLSTON, REV. A. VAUGHAN, formerly R.F.D.  
 1, Dumbarton, Va.; 1404 Laburnum Ave., Rich-  
 mond, Va.

SMIELAU, REV. FRANKLIN C., formerly St.  
 Petersburg, Fla.; 108 West Shore Blvd., Tampa,  
 Fla.

## SUMMER ACTIVITIES

ALDRICH, REV. DR. DONALD B., rector of the  
 Church of the Ascension, New York, is returning  
 to New York every Sunday throughout the sum-  
 mer, to take the Sunday evening service and preach.  
 Dr. Aldrich is spending the summer in New Eng-  
 land.

BERNARDIN, REV. DR. JOSEPH B., of All Angels'  
 Church, New York, will be in charge of the  
 American Pro-Cathedral of the Holy Trinity, Paris,  
 during the month of August.

FLEMING, REV. DR. F. S., rector of Trinity  
 parish, New York, is spending the summer in  
 Europe.

GRUMAN, REV. GEORGE T., rector of Trinity  
 Church, Brooklyn, will be at Camp Salmontario,  
 Selkirk Beach, Pulaski, N. Y., during August.

McLAUGHLIN, REV. A. M., priest in charge of  
 the Central Iowa Missions, will be in charge of  
 the Church of the Redeemer, Chicago, Ill., until  
 September 1st. Address, 5550 Blackstone Ave.

O'FERRALL, Very Rev. Dr. KIRK B., dean of  
 St. Paul's Cathedral, Detroit, has left for a  
 Mediterranean cruise to Egypt and the Holy Land.  
 He will be away until August 22d.

SAUNDERSON, REV. J. DEB, archdeacon of  
 Penobscot County and rector of St. James' Church,  
 Old Town, Maine, will be in charge of All Saints'  
 Summer Chapel, Orr's Island, Casco Bay, Maine,  
 during July and August.

SOARES, REV. CLAUDE, chaplain of The Manlius  
 School, and rector of Christ Church, Manlius,  
 N. Y., will be in charge of the services at Grace  
 Church, Syracuse, N. Y., during August.

## RESIGNATION

DENNISON, REV. G. HERBERT, as rector of St.  
 Timothy's Church, Roxborough, Philadelphia, on  
 account of ill health. Effective, October 31st.

## ORDINATIONS

### PRIEST

HARRISBURG—The Rev. FREDERIC WITMER  
 was advanced to the priesthood by Bishop Brown  
 of Harrisburg in Trinity Church, Jersey Shore, Pa.,  
 July 12th. The Rev. Harwick A. Lollis of Fox-  
 burg, Pa., presented the ordinand, and the Rev.  
 Hamilton H. Kellogg of Danbury, Conn., preached  
 the sermon. The Rev. Mr. Witmer will have  
 charge of Trinity Church, Jersey Shore, and Trin-  
 ity Church, Renovo.

### DEACONS

CALIFORNIA—HARVEY LOY and JAMES M.  
 MALLOCH were ordained to the diaconate by Bishop  
 Parsons of California in Grace Cathedral, San  
 Francisco, Calif., July 12th. The candidates were  
 presented by the Ven. W. R. H. Hodgkin, and the  
 Rev. Kenneth L. A. Viall, S.S.J.E., preached the  
 sermon.

The Rev. Mr. Loy is to be instructor in Liturgics  
 at the Church Divinity School of the Pacific, with  
 address at 2451 Ridge Road, Berkeley, Calif.

The Rev. Malloch is to be instructor in The-  
 ology at the Church School of the Pacific, with  
 address at 2329 Dwight Way, Berkeley, Calif.

MISSOURI—HILLIS LATIMER DUGGINS was or-  
 dained to the diaconate by Bishop Scarlett of Mis-  
 souri in the Church of the Holy Communion, St.  
 Louis, July 8th. The Rev. W. W. S. Hohenschild  
 presented the candidate and also preached the ser-  
 mon. The Rev. Mr. Duggins is to be assistant at  
 the American Pro-Cathedral in Paris, France, after  
 September 15th.

(All books noted in this column may be ob-  
 tained from Morehouse Publishing Co., Milwau-  
 kee, Wis.)

ABINGDON PRESS, New York City:

*That Strange Man Upon His Cross.* By Richard  
 Roberts. \$1.25.

AMERICAN ACADEMY, Philadelphia:

*The Annals of the American Academy of Politi-  
 cal and Social Science, July, 1934.* \$2.00.

CHRISTOPHER PUBLISHING HOUSE, Bos-  
 ton, Mass.:

*The Profits of the Earth.* By Charles A. Green.  
 \$1.75.

*Master Musicians.* By Virginia Pearson. \$1.25.

ALFRED A. KNOFF, New York City:

*The Economic Basis of Politics.* By Charles  
 A. Beard. \$1.25.

INSTITUTE OF SOCIAL AND RELIGIOUS  
 RESEARCH, New York City:

*Church Unity Movements in the United States.*  
 By H. Paul Douglass. \$3.00.

McGRAW-HILL BOOK CO., New York City:

*Women in the Twentieth Century.* By Sopho-  
 nisba P. Breckinridge.

THE MACMILLAN CO., New York City:

*The Menace of Recovery.* By William Mac-  
 Donald. \$2.50.

MOREHOUSE PUBLISHING CO., Milwaukee,  
 Wis.:

*A History of Religion.* By Herbert H. Gowen.  
 \$3.50.

## PAPER COVERED BOOKS

CHURCH ASSEMBLY, Church House, West-  
 minster, S. W. 1, Eng.:

*The World Wide Church, 1934-1935.* The  
 Second Unified Statement of the Work of the  
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 of Canterbury. One shilling.

CHURCH MISSIONS PUBLISHING CO., Hart-  
 ford, Conn.:

*Jacob's Ladder.* By Beatrice Mieville King. 25  
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MOREHOUSE PUBLISHING CO., Milwaukee,  
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*Statesmanship and Religion.* By Henry A. Wal-  
 lace. No. 7 in the *New Tracts for New  
 Times.* 10 cts.

*Why Missions?* By Edmund L. Souder. No.  
 8 in the *New Tracts for New Times.* 10 cts.

*How to Conduct a Children's Mission.* By  
 Charles C. Jatho. 25 cts.

OXFORD UNIVERSITY PRESS, New York  
 City:

*The Analysis of Leadership.* By Herbert Hensley  
 Henson, Lord Bishop of Durham. \$1.00.

*Liberty and Natural Rights.* By W. R. Inge.  
 75 cts.

POLLAK FOUNDATION FOR ECONOMIC  
 RESEARCH, Newton, Mass.:

*Can Consumers Stand the Truth?* By William  
 Trufant Foster. 5 cts.

NATIONAL RECOVERY ADMINISTRA-  
 TION:

*Report of the New York Committee on the  
 Use of Leisure Time.*

THE PRINTING HOUSE OF LEO HART,  
 Rochester, N. Y.:

*The Christian-Jewish Tragedy.* By Conrad  
 Henry Mochlman.



# INDENCE

be signed by the actual name of the writer.  
sed, but reserves the right to exercise discretion  
rily not exceed five hundred words in length.

I have to credit the clergy unemployment stories in your paper, but I am away from home, on a trip and what I have run into makes me wonder now that your columns are not swamped with protests. I have employed labor for some years and—as one of the laity—I could not run my business along lines that seem to prevail in our Church.

I am afraid there can be no two opinions over placing the chief blame on our bishops. The list of new ordinands the last few weeks is literally appalling, not only because they will merely keep older experienced men in need of the necessities of life but even more because of the utter indifference and callousness it shows for the difficulties of our unemployed clergy—surely a modern example of the priest and Levite in the parable of the Good Samaritan. My information indicates that some of these same culprit bishops are among those who tell inquirers there are no vacancies, or that finances are such that they must reduce rather than increase their staff! There seem to be instances of the grossest injustice, such as ignoring the claims of good men already in a diocese and unemployed through no fault of theirs, yet providing places for men from outside the diocese. I hear of pitifully tiny sums being paid men for occasional supply work (not nearly enough to support a single man if received every week), who sometimes must pay traveling expenses therefrom!

In the business world such methods would call for a rather ugly description, especially under the N. R. A., and I dare not try to express my utter disgust in words at such things taking place in the Church. The whole situation is appalling.

The immediate employment of every clergyman now without charge at all costs should be the demand of every loyal Churchman. There is plenty of work available; the money could be found by a fair redistribution of what is now available. Absolutely stop all new ordinations until this is taken care of. Let us at least have fair play and justice in our Church and not a depraved commercialism!

D. A. LADD.

Houston, Tex.

## Honorius, Pope and Heretic

TO THE EDITOR: It is comparatively easy to say that Honorius was not speaking as the universal doctor and teacher of the Church *ex cathedra Petri* when he uttered his heresy, but how can the fact that for centuries the popes on ascending the seat of Peter denounced Honorius, Pope, as a heretic be explained save on the ground that the Church said he, the Pope, was a heretic? (See L. C., July 14th, for earlier discussion.)

In the Breviary used in England before the sixteenth century, that is, before Trent, Pope Honorius is listed as a heretic with others. I, myself, saw his name in the Sarum Breviary. Here we have the deliberate and continuous anathematizing of Honorius as Pope by the Western Church, including Rome herself.

Of course all this was before the Tridentine decree and long before the Vatican dogma of Papal Infallibility. The present way of treating Honorius and his heresy is that of Bishop Hefele when he accepted the Vatican decree. Up to his acceptance he had

no doubt as to Honorius' heresy, but a heretical pope and papal infallibility were not easily reconciled. Since the sixteenth century no pope anathematizes Honorius and his name has disappeared from the Breviary.

The dogma of Papal Infallibility is about as useless a piece of doctrine as any religious body ever put forth. No two sets of Roman theologians agree as to what papal utterances are infallible unless it be the Tome of Leo and that of the Immaculate Conception of the Blessed Virgin Mary. Of the others, you can take your choice, any or none. Should one prove inconvenient or untrue, the Pope did not speak *ex cathedra Petri*; he in his private capacity was merely giving his personal views, and was therefore mistaken!

The dogma does not affect the native born Romanist, but the migrants from us have solemnly to swear that this dogma is of the Faith. It would be interesting to have one of these give a list of infallible utterances. They will not, however.

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

## Sundays After Trinity

TO THE EDITOR: Your reproduction of the Trinity-tide editorial from the *Church Times* (L. C., June 16th) brings up a subject of fundamental importance to the life of the Church. Not only the Church's manner and method of proclaiming the Gospel of the Kingdom of God on earth is involved; but even the very nature of that Gospel.

It is to be regretted, in my judgment, that our recent Prayer Book Commission did not stick to its original proposal to change Sundays after Trinity to Sundays after Pentecost, though I think, "after Whitsunday" far preferable.

In the first place, naming the Sundays after Trinity is British and Lutheran but it is not Catholic, in either time or space.

Next I would ask, How is it possible that the nature of the Church year could be determined by simply changing the name of a Sunday, and that after the general outlines had been in existence for ten or twelve centuries?

In the third place, naming Sundays after a doctrine instead of after an event is contrary to the genius of the Christian religion as both factual and spiritual; a conception consistently adhered to from Christmas to the Ascension.

Fourthly, being contrary to the genius of our religion, it naturally results in confusion.

I hope that some day our Church will see her way clear to naming the Octave of Whitsunday: The First Sunday after Whitsunday, Commonly Called Trinity Sunday; then, The Second Sunday after Whitsunday; and so on.

But whatever terminology be employed, the mind of our Church is clearly seen in the following sequence:

Whitsunday: Coming of the Holy Spirit.

Octave: The necessity of being born anew by the Holy Spirit.

The Sunday after: The definition, or description, of the regenerate life as love. "Whosoever loveth is born of God and knoweth God."

Tampa, Fla. (Rev.) C. B. WILMER.

## Monastic Medicine for Missions

TO THE EDITOR: When Fr. Burton, Superior of the American Congregation of S. S. J. E., came to the Philippines on his trip around the world, he stirred the minds, he cheered the hearts, and he nurtured the souls of all those with whom he came into contact. This sounds like an extravagant

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## THE HOLY CROSS MAGAZINE

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statement, and yet the reports that have come back from our mountain stations, and our observation at first hand in Manila, convince us that Fr. Burton made a deep and lasting impression on the religious life of our whole mission. In Manila we are told that "he made God part of the atmosphere." In Sagada he was "our pastor—he touched our souls." From Bontoc we learn that "I wish Fr. Burton could stay always." At Baguio he was given "a life sentence in the hearts of all." From a consecrated and intelligent missionary of great experience comes this comment, "Contact with such a tireless, keen, devoted, and merry servant of God is the best kind of medicine for missionaries."

It is axiomatic to say that every missionary tries to be regular in developing his own religious life. It is glorious to have such an inspiring and encouraging help as we all found in Fr. Burton. Lowland Filipinos, Igorots, Chinese, and Britishers and Americans all gained immeasurably by the wholesome and compelling leadership which was allowed us for a brief time. Here in the Philippines the technically Religious life has been observed for centuries and the call of the monastic rule has discovered many ardent and loyal followers. In our own Church there is need and opportunity for the growth of the Religious life. Already we have young men in the mountains who are Associates of S. S. J. E. We are convinced that in later years we shall look back to the visit of Fr. Burton with joy at the remembrance of a step forward in the spiritual life of our entire mission.

Manila. (Rev.) JOHN C. W. LINSLEY.

"Crisis in Education"

TO THE EDITOR: In your editorial, Crisis in Education (L. C., June 30th), you mention schools that were supported by the Church but have been lost because of the withdrawal of this support. Statistics will bear out your statement that Churchpeople generally have both cut down their gifts and have failed to send their children to Church schools. You ask why we send the children of our Church families to secular schools and thus let our own Church schools die for lack of support.

There are more than a few angles to this question and naturally there would be more than one angle to its answer. Perhaps one or two facts as to conditions in the province of Sewanee—coming from one who has only recently graduated from a Church institution—would help to answer in part your inquiry.

There is one outstanding reason for the failure to send boys and girls to Church schools in this province: they are too expensive. . . . You ask why is this so? Because Church schools have smaller student bodies, no state appropriations, and their endowments have failed to produce or have depleted to a serious extent. In the face of all this, should we throw up our hands and discontinue Church schools? Indeed not! It does seem, however, that the time has come when the trustees of our Church schools must face these facts and act accordingly.

These comments do not come from one who poses as an authority on the problems of Church school education. Neither do they come from one who is a pessimist or who

advocates withdrawal of Church support from our schools. No one is quicker to support a Church school than the writer. . . .

It is poor economy to endanger our Church schools in "such a time as this." The plea of the clergy that parents send their children to Church schools receives a mighty blow when those parents ask the clergyman for a comparison of expenses with other schools. The "poor economy" is found to have some foundation. Until Church schools adjust themselves, the "Crisis in Education" remains—for Church schools, at least.

Union, S. C. (Rev.) THEO. P. DEVLIN.

Atlantic City Facilities

TO THE EDITOR: As it has taken some of us quite a while to forget the discourtesy with which the invitation of the diocese of New Jersey was received at Denver, it was singularly unpleasant to find the story retold in your recent editorial (L. C., July 7th).

It is of course a disappointment to all of us that the three bodies of the Convention cannot meet under the same roof, but the best possible arrangements have been made. May I make a few corrections to the disgruntled statements in your editorial?

1. Atlantic City is not "a carnival place." It is a crowded resort during the summer, but for the rest of the year it is a clean, cheerful city to which hundreds turn in search of health and rest in the comfortable hotels by the glorious ocean.

2. It is a mistake to say that "the only transportation along the Board Walk is by foot." There are hundreds of wheel chairs in constant use, affording a refreshing ride from one place to another.

3. We are quite sure that our carefully organized Motor Corps will be far from "virtually useless" in carrying people back and forth. Pacific avenue is parallel with the Board Walk and only one block from the ocean, so that the trip from place to place follows anything but a "roundabout course."

The whole diocese is hard at work preparing to give our guests a hearty welcome,

and praying for God's blessing on the meetings to be held.

We are hoping that our guests from far and near are coming in the same spirit of Christian fellowship in which we will receive them, and joining with us in the effort to set forward the life and work of the whole Church. . . .

(Mrs. A. S.) GERTRUDE L. PHELPS,  
Chairman of the Hospitality Committee  
of the Diocese of New Jersey.  
Jewett, N. Y.

The Common Cup

TO THE EDITOR: I deplore all this controversy about the abandoning of the common cup in the administration of the sacred Body and Blood of Christ. We have been doing this for years and never is there

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a single instance where there is reported a contagious case.

Are we getting so very clean and careful that we are only beginning to take caution and so want to take the whole matter out of God's hand, who has power to make clean the unclean?

Let us not destroy the beauty and sanctity of this holy service; for to me it is the most beautiful service in the Church. One might well be converted by its proper rendition.

Edenton, N. C. (Rev.) S. N. GRIFFITH.

#### Another View of the Malabar Schism

**T**O THE EDITOR: In his article entitled "The Death of a Great Syrian Prelate (L. C., March 31st), the Rev. Dr. S. D. Babha, Syrian Legate in London, has made some doubtful statements. I write these few lines simply to correct them as far as I know.

In the first place, Dr. Babha says that Patriarch Abdullah "desired to usurp the temporalities of the Church in India." I do not know what exactly he means by this statement. I believe he does not mean that the Patriarch made any attempt to rob the Church of its properties, because even his worst enemies have no such case. But if he means that the Patriarch wished to have supremacy over the temporalities of the Church, it is simply ridiculous. The Patriarch of Antioch as the head of the Church is supreme in all matters ecclesiastical, whether spiritual or temporal, and there is no meaning in his desiring a thing which he already has by virtue of his position in the Church. What Mar Geeverghese Dionysius resisted was not the Patriarch's "desire to usurp the temporalities" but the Patriarch's lawful authority over the Malabar Church. In doing this the Bishop made great confusion in the Synod of the Church convened by the Patriarch at Kottayam in 1909 and excited disaffection toward the Throne of Antioch by causing the publication of newspaper articles, pamphlets, and booklets abusing not only Patriarch Abdullah but even his predecessors in office.

The Patriarch waited patiently two years for the return of Mar Dionysius to repentance and obedience. But the Bishop grew the more worse so that the Patriarch on the advice of all the other five bishops then in Malabar excommunicated him and appointed one Mar Kurilos instead. Mar Dionysius who was in possession of all the Church properties at once raised the standard of revolt and refused to surrender the Church properties to Mar Kurilos and even performed Divine Service in utter defiance of the Bull of Excommunication. He also got Abdulmesiah, a deposed Patriarch of Antioch, who was in retirement and made him go through the form of consecrating a few bishops and a Catholicos for Malabar, which was to be for ever independent of Antioch. Thereupon disputes arose and in the law suit that followed the supreme court repelled all the contentions of Mar Dionysius and upheld the supremacy of the Patriarch of Antioch in Malabar. Thus baffled, Mar Dionysius went to Mardin in 1923 to visit Patriarch Elias III who succeeded Patriarch Abdullah. Mar Elias received him with open hands and offered to cancel the excommunication if he would set right the wrongs he did in Malabar. Certain conditions were agreed to and a special Legate, Mar Julius Elias Metropolitan, was deputed to carry them out in Malabar.

It is not sure if Mar Dionysius intended to keep these promises. If he did, he changed his mind on the way and proclaimed that the Patriarch cancelled all excommunications and accepted all orders unconditionally, charging Mar Julius with suppression of the bull cancelling the excommunications. The

matter was reported to the Patriarch who confirmed the Legate's version and insisted on Mar Dionysius fulfilling the terms agreed. The latter accused the Patriarch of siding with his Legate and continued the litigation. This time the litigation took the form of a review of the former judgment and the court while confirming all its former findings except that on the question of excommunication reopened the case to hear that point alone and held that the excommunication was bad in law for want of legal notice to Mar Dionysius before he was condemned. This rendered the situation rather awkward, the Church and the State pulling in different directions.

At this juncture Patriarch Elias III visited India and at the very first interview with Mar Dionysius cancelled his excommunication, hoping that peace would be restored thereby. The Patriarch also offered to grant autonomy to the Church of Malabar under the see of Antioch and to accept the orders conferred by the deposed Patriarch after saying the necessary prayers on the candidates according to the canons of the Syrian Church. But Mar Dionysius received the cancellation of his excommunication in a very cold manner and with a view to cut asunder the Antiochian tie persisted that the Patriarch should recognize by a mere bull, and without any prayers, everything that he (Mar Dionysius) had done in Malabar including the orders conferred, and the complete independence granted, by the deposed Patriarch. This attitude of Mar Dionysius broke the heart of Patriarch Elias who died suddenly in February, 1932. He is considered as a saint and martyr by both parties in the Church and a huge concourse of pilgrims visit his tomb every year.

Again Dr. Babha accuses Mar Julius of having suppressed what he calls "the Bull of Reconciliation." But the bull quoted above

was the only one issued by the Patriarch in connection with the reconciliation when Mar Julius and Mar Dionysius left Mardin for Malabar. Is that "the Bull of Reconciliation" which Dr. Babha says the Legate Mar Julius suppressed? Mar Dionysius had no such complaint.

Dr. Babha's third statement that Patriarch Elias received "Communion at the hands of Mar Dionysius" is quite new in Malabar. Not even Mar Dionysius was bold enough to make such an untrue statement until his death. Mar Julius, Metropolitan, assures me that Mar Dionysius was never permitted to perform any service while he was in the Patriarchal Palace at Mardin.

It is gratifying to note that with a view to heal the schism Mar Julius and the present head of the opposition have gone together to Syria to meet His Holiness Moran Mar Ignatius Ephraim I, Patriarch of Antioch.

E. P. MATHEW.

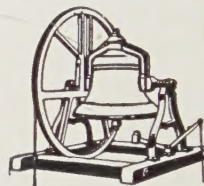
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